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uments the Testaments—Book of
Moses, and which may
or of divine and sacred things—a
work composed by Heman, a son
of Tolon, containing the laws
of the people, the traditions,
the religious practices, the history,
the genealogy of the people."

THE LATTER-DAY SAINTS'

MILLIENIAL STAR.

*Verily, I say unto you, It shall be more tolerable for the land of Sodom
and Gomorrah in the day of judgment, than for that city:—MAT. x, 15.*

No. 34, Vol. XLIII.

Monday, June 13, 1881.

Price One Penny.

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONCLUDED FROM PAGE 358.]

Thus from a copy of a single ancient
Indian book which fortunately es-
caped the fate of the many which fur-
nished fuel for numerous fanatical
bonfires, we learn sufficient, we
think, to convince every thought-
ful, unprejudiced reader that at least
one important branch of the ancient
inhabitants of America possessed,
previous to the conquest of the coun-
try by the Spaniards, very remarkable
knowledge of matters pertaining to
the creation of the world. The
questions, therefore, naturally arise,
Where, and when did they become
possessed of this knowledge? So far
as the Christian-civilized world is
generally informed, the great law-
giver Moses was the first to write and
give detailed information upon this
important and extremely interesting
subject. Did the knowledge had by
the Quiches come from that source,
and if so, when and in what manner
did it reach this continent? On the
other hand, if the writings of the in-

spired historian were not the source
from whence they derived their infor-
mation of the creation, where did they
get it? Did God, through their
prophets and revelators, reveal it to
them direct? Let us consider these
questions with the view of throwing
light, if we can, upon a mystery which
has seemed greatly to puzzle the
wise of several generations. This
having been, and still remaining the
case, it may be well for our readers to
remember that "the wisdom of the
world is foolishness with God."
Before referring for information to
the Book of Mormon we will make a
few comments on a paragraph which
we have already quoted from "The
North Americans of Antiquity," as
follows, "the copy is stated ambigu-
ously to have been made to replace
the original Popol Vuh—national
book, which was lost. How a book
that had been lost could be copied
literally the Father (Ximinez) fails to
tell us. Now we have already shown

by quotations from Baldwin (p. 193) that the "Popol Vuh" was written in the year 1558, as an "abridged reproduction" of a very ancient Quiche book. Francisco Ximinez made his translation about one hundred and sixty years later, and which may indeed have been a literal copy of the *abridgment*, but not of the original, to which he doubtless refers as having been lost. Again, Ximinez having "about A. D. 1720 and subsequently," may have secured a literal copy of the "abridged reproduction," which may also have been afterwards lost. We have an account of other lost books, which were probably of greater value, and which would prove, by reason of their details, far more interesting, if we had them, than even the original unabridged "Popol Vuh" would be likely to do if we had it.

In the year 1735, the Countess Sanfibañy, who claimed to be a descendant of Montezuma, employed, as her agent, Chevalier Boturini, to go from Italy to America in her interest. He remained in Mexico and Central America eight years, and succeeded in making, during that time, the finest collection of ancient manuscripts known to have been gathered together on this continent; and the value of which he fully understood. His diligence and years of labor were rewarded, when about to leave Mexico, by being thrown into prison and robbed of his treasure by the Spanish viceroy. Succeeding finally in leaving with a portion of his collection, he was captured by an English cruiser and again despoiled. Preserving from the wreck of his former magnificent collection only sufficient material from which to compile one small volume of less than three hundred pages, which was published at Madrid, by Juan de Zúñiga, A. D. 1746. The manuscripts of which he had been despoiled in Mexico were sold seventy years later, at auction. Humboldt, being present at the time, secured a portion of them. M. Aubin, having secured the remainder, made additions thereto, and took them to France; and it is believed that his is the best collection now in Europe. Deire Charnay, in part five of "The Ruins of Central America," published in "The North American

Review" of January 1881, says that the historian Veytia, who had the privilege of examining the Boturini collection, "bitterly bemoans the loss of the most precious of all these documents, the *Teomoxtili*—*Book of God*, or of divine and sacred things—a work composed by Hueman,* a sort of Toltec Bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period."

We make the following quotation from the inspired historian Moses: "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi, 8, 9.)

This historical item carries us back in our researches, according to Bible chronology, four thousand one hundred and twenty-seven years; a date beyond that which the scientists of our age have been able to definitely fix the first inhabiting of these continents. By it we not only learn that the Lord did confound the language of the people at the tower of Babel, but that he also "scattered them abroad upon the face of all the earth." Now, how could this be accomplished without scattering some of them upon the Western Hemisphere, as well as others upon the Eastern? Was not the former, at that date of the world's history, a part of "the face of all the earth," as well as the latter? A supposition that it was not, would be so weak and inconsistent, so utterly opposed to reason, as well as to the developments of science, that it must fail to find among the thoughtful either support or credence. That the people were "scattered" upon the face of the old world is a fact so well authenticated and so well understood,

*Hueman, understood to be the same as Quetzalcoatl, to whose character and doings we shall hereafter refer in detail. Lord Kingsborough, in his "Mexican Antiquities," describes him as having been a white man, with strong formation, broad forehead, large eyes and long beard. His life was exceedingly quaint and pure.

that we deem it unnecessary to adduce historical citations in relation thereto. We may, however, be, by some considered, not only presuming, but egotistical, in venturing the assertion that when the histories pertaining to America, which have been preserved shall have been as carefully and diligently studied as those pertaining to the old world have been, the fact that a portion of the people who were at the tower of Babel, when the language of all the earth was confounded, were "scattered" from thence upon the face of the new world, will be equally and generally as well understood. Thus the declaration of the historian Moses, that the Lord did scatter them "abroad upon the face of all the earth" shall be fully verified by the writings of those who were far removed from his earthly stage of action. And thus, though dead, their words still magnify and praise and do continue to honor the name of Him that made the heavens and the earth, and all things that therein are. We will here make a few quotations from the Book of Mormon, bearing upon this subject:

"And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country (North America). And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the book of Ether. And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower (Babel), and whatsoever things transpired among the children of men until that time, is had among the Jews; therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates, and whoso findeth them, the same will have power that he may get the full account. (Book of Ether, i: 2-4; Book of Mormon, n. e., p. 570-1.) Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his

wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered." (Ib. p. 571, v. 23.)

Here, then, we find the inspired record of the historian Moses, written upon the Eastern Hemisphere, confirmed by the no less inspired writings of the historian Ether, who wrote nearly twenty-five hundred years ago upon the Western Hemisphere; bearing testimony, not only of the creation, but of the fact of his forefathers having been brought to America from the tower at the time the Lord confounded the language of all the earth. Later we shall refer frequently to the book of Ether, as abridged by Moroni about A. D. 400. The latter was a descendant of Nephi, the youngest of four brothers, who, with their father's family and a few others, came to America from Jerusalem during the reign of Zedekiah, King of Judah, 600 B. C. To the emigration of this family, as well as to those of Jared and his brother and their families and friends, we shall, in the course of this series, frequently refer, making detailing comparisons between the Book of Mormon record of these wanderings and the knowledge of the same, which to us through the writings of the early Spanish historians, who followed closely Indian records and traditions at the time of, and subsequent to, the conquest. At present, however, it is only to our purpose to add that Nephi, being favored of the Lord, secured, on leaving Jerusalem, the records, engraven on brass plates, of his forefathers; and among these, as he states, was a copy of the five books of Moses. Hence, we learn that there were at least two records existing in America at a very remote period (600 B. C.), containing, among other things, an account of the creation; the first being written upon the gold plates of Ether, which were found by the people of Limhi, and the second upon the brass plates brought by Nephi from Jerusalem.

Having secured this information, it no longer appears difficult to understand how the Quiches and other branches of the original inhabitants of America became possessed of facts

which, though adulterated by the errors of superstitious vagaries, introduced, no doubt, by false priests and uninspired writers subsequent to the death of their prophets, comes to us, nevertheless, sufficiently clear and comprehensive to convince, we trust, every honest reader desiring the truth, that one of two things occurred, namely: that the ancient inhabitants of

this country brought a knowledge of the creation of the world with them, from the Eastern to the Western Hemisphere, or that God who revealed the facts pertaining thereto to Moses there, did likewise to those living here; for the two accounts are too nearly identical to indicate separate or distinct original sources.

[TO BE CONTINUED.]

THE TWELVE APOSTOLIC JUDGES.

ST. JAMES.

In history this Apostle is recognized as St. James the Great, to distinguish him from another apostle of the same name, who is called St. James the Less, the author of the epistles contained in the New Testament, with whom he may be sometimes confounded, who is mentioned as the "Lord's brother," and took such an active part in the councils of the apostles, during their debate upon the subjects of the circumcision and the abstinence from certain meats. The distinction between the two, however, is very marked and defined, as will be seen in reading the history of both apostles.

The subject of the present sketch was one of the "sons of Zebedee," and brother to John, "the beloved disciple," sometimes called St. John the Divine. The two brothers were called by the Savior from a ship where they were, in company with their father, mending their fishing-nets, "and they immediately left the ship and their father, and followed him." A singular incident which occurred after the ordination of James and John, is related of these two sons and their mother, in Matthew xx, 20-29:

"Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy

kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him."

It seems from this that the Savior took occasion to give an excellent lesson to his disciples on the subject of seeking and exercising authority and dominion over each other, and to infuse into their minds the correct principle of righteous government which should prevail in his Church.

We find that although Jesus did not concede to the two brothers the important positions which they sought, and which were evidently reserved

for others; he still showed them many marks of individual respect and esteem, for they were his immediate companions in some of the most important incidents of his life, even when others of the Twelve were excluded. St. James was present at the raising of the daughter of Jairus from the dead, when we read that He permitted none but Peter, James and John, and the parents of the maiden, to enter the apartment. Luke viii, 51.

James was also one of the three whom he took with him "up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

* * And then came a voice out of the cloud, saying, this is my beloved Son, hear him. James was also a witness of the Savior's agony in the garden. We find in Matthew xvi, 36-38:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful

and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

We learn that in A.D. 41, this apostle was put to death by Herod. In Acts xii, 1, 2, we read: "Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword."

History tells us that when the apostle was about to be executed, his accuser was so struck with the courage and integrity manifested by him, that he believed the Gospel, and repenting of his act, fell down at the apostle's feet and implored his pardon for what he had said against him. St. James embraced him, saying, "My son, peace be unto thee, and pardon of thy faults." The man then openly declared himself a believer in Christ, and was executed with the apostle, both being beheaded at the same time. In this admirable manner did St. James suffer unto death, and thus this "son of Zebedee" drank of the "cup which the Savior drank of," and proved himself worthy to stand at the last day as one of the Judges of the House of Israel.

LEAVES FROM THE TREE OF LIEE.

(From the Salt Lake "Contributor.")

EIGHTH LEAF.

One of the great difficulties in the way of enquiring minds, desirous of understanding Gospel truth, is the apparent doom of the great bulk of the human family to perdition. The declaration is plainly and positively made in the scriptures that there is no other name given under heaven whereby man can be saved, but the name of Christ Jesus. It is also proclaimed that "except a man be born of water and of the spirit he cannot enter into the Kingdom of God." (John iii, 5). Many millions of the earth's inhabitants have passed

away without hearing the name of Jesus, or having any opportunity of the privilege of the second birth. And the query arises, must all these souls be lost in consequence? And if so can the God of the Bible be just? Further; the question comes up, if the world has been in error so long, and the Church of Latter-day Saints is the only true Church of Christ, what has become of the generations of professing Christians, who lived and died in the centuries between the loss of the Gospel and the priesthood and their restoration in the present age?

The difficulty arises through lack of

a correct understanding of the plan of salvation, and through the erroneous doctrines of unauthorized teachers. Orthodox "Christianity" affirms that the future state of man is fixed at death; that the departing spirit either goes to an eternal heaven or an everlasting hell; and that there is no possibility of change, but, to use a familiar saying, "as the tree falls so it lies." The light of modern revelation rolls back the darkness of ages and unfolds the glorious plan of human redemption in its fulness, and the illuminated soul perceives the triumph of justice in union with mercy, through the extension of Gospel privileges beyond the narrow sphere of this mortal life.

Why should the opportunity to learn and the power to obey the truths of the Gospel be confined to dwellers in the flesh? Is it to be supposed that when the immortal spirit leaves its domicile of clay its powers of perception, of reason, of reception or rejection of truth or error, of submission or rebellion to the decrees of heaven, are buried with the decaying body? The idea is contrary to all the hopes of the life to come kindled in the heart by the promises of the Gospel. It is also anti-scriptural. There is nothing in holy writ which establishes any such absurdity. Paul declares that all men shall be judged by the Gospel which he preached. If this is true and God is just, must not all men *hear* that Gospel and have the opportunity of receiving or rejecting it? And if this privilege has not been granted to them while in the body, must it not be afforded them when out of the body?

Peter states that the Lord shall "judge the quick and the dead," and explains that "For this cause was the Gospel preached also to them that are dead; that they might be judged according to men in the flesh but live according to God in the spirit" (1 Peter, iv, 6). He mentions this in connection with his history of the mission and works of Jesus, who, he tells us, "being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison" (1 Peter, iii, 18, 19). This accounts for the where-

abouts of the Savior during the interval between his death on the cross and His resurrection from the sepulchre in the rock. At his appearance to Mary in the garden, after He had risen, He said, "I am not yet ascended to my Father." During the three days of His body's sleep in the tomb He was continuing the work the Father had given Him to do. He was preaching deliverance to the captives, and the opening of the prison to them that are bound (Isaiah lxi, 1). That these spirits in prison had been in the flesh, Peter makes clear by stating that they were "disobedient in the days of Noah" while the ark was preparing." The Gospel was thus preached also to the dead, that they might have the same opportunities and be judged by the same Gospel as the living.

The exercise of faith is an operation of the spirit and so is repentance. These lead to obedience to acceptance with God. The body without the spirit is dead and can neither believe, repent nor obey; but the spirit without the body is active, sentient and capable of exercising all its powers that are adapted to a spiritual sphere. It is only through the medium of the body, however, that the spirit can handle, experience and fully control or be subjected to corporeal things. That part of the Gospel which pertains to earthly ordinances and observances is, therefore, unapproachable to the disembodied. But they can learn and submit to all its spiritual laws and influences, and "live according to God in the spirit." They can hear the Gospel, for Christ preached it to many of them; they can obey for He not only proclaimed liberty to them but "He lead captivity captive," and they must therefore have repented and become acceptable to God. As one of the early fathers of the Church said of the slain Redeemer, "He went into Hades alone, but he came forth with a multitude."

The Jews of Christ's day believed that there were two divisions of the spirit world—Paradise and Tartarus. The good went to the former, the bad to the latter. Jesus promised the repentant thief on the cross: "To-day thou shalt thou be with me in Para-

dise." This is not the abode of the Eternal Father but of departed spirits, where they wait until the resurrection. A place of instruction and preparation, of peace and rest, of joy and serenity, of progress towards perfection. And into this abode of the just, Christ led from Tartarus the spirits purified and chastened through their captivity, who were disobedient in the flesh in the days of Noah, but had suffered for their rebellion and in the spirit had gladly received the Gospel through his ministrations. And thus, in the due time of the Lord all, who have dwelt upon the earth in any age; Jew, Gentile, Heathen,

Christian, may hear the glad tidings of the everlasting Gospel preached by those appointed and authorized, and have an opportunity of repentance, improvement and reconciliation. But the ordinances which belong to the sphere of mortality cannot be received in a spiritual estate; they belong to the flesh and must be attended to in the flesh. Consideration of the means provided by Infinite Goodness through which the benefits of those essential ordinances can be obtained by believing, repentant, disembodied persons, must be left till the unfolding of another leaf.

C. W. PENROSE.

"You will begin to know what a serious matter our life is; how unworthy and stupid it is to trifle it away without heed; what a wretched, insignificant, worthless creature one comes to be who does not as soon as possible bend his whole strength, as in stringing a stiff bow, to doing whatever task first lies before him."—*John Sterling.*

"Pleasure there is in all studies to such as are truly addicted to them—sweetness which, like Circe's cup, bewitches a student so that he cannot leave off. Julius Scaliger was so much affected with poetry that he broke out into a pathological protestation he had rather be the author of twelve verses in Lucian, or such an ode as in Horace, than Emperor of Germany."—*Burton.*

The arts are sisters, languages are close kindred, sciences are fellow workmen; almost every branch of human knowledge is connected with biography; biography falls into history which, after drawing into itself various minor streams, such as geography, jurisprudence, political and social economy, arrives full upon the still deeper waters of general philosophy. There are very few if any, vacant spaces between various kinds of knowledge; any track in the forest, steadfastly pursued, leads into one of the great highways; just as you often find, in considering the story of any little island, that you are perpetually brought back into the general history of the world, and that this small rocky place has partaken the fate of mighty thrones and distant empires."—*Sir Arthur Helps.*

"In self-culture, by distinctly recognizing his own individual powers, as originally and specifically belonging to his mind, a man is less likely to waste his strength in cultivating those faculties which are dormant or feeble. He is taught also to be contented with the mental place assigned him among his fellows, and not to attempt to imitate those from whom he differs essentially by natural constitution. He thus avoids self-contradiction—the source of all affliction. By reflecting on the harmony and beauty which spring in all nature from variety, he sees that his individuality is but a part of a wide and consummate plan. A wood in which the gnarled oak, the delicate larch, the graceful birch, the wide-spreading beech, the old thorn, even the rough briar, and the fern in the fore-ground, are all varieties essential to the general effect of beauty or grandeur in the landscape; teaching him a lesson of content with the condition assigned to him here, by that Power which formed his soul as well as the trees he is gazing upon, and appointed him his place, as it has theirs, in this great whole. To fill that place well, however humble it may be, he feels it his duty, the sole purpose for which he was placed here. He has no sure instincts to guide him to this end. He must accomplish this by labor in the right direction."—*Evening Thoughts, by a Physician.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 13, 1881.

TRUTH AND TRADITION.

It appears to be the opinion of some people because truth and tradition both have an ancient origin, that they are one and the same thing. That because truth was found to exist in the primeval dispensation, tradition, having also "come up through the ages," by claiming equal antiquity with truth, should be also considered as equal in all things in the public estimation. But when truth is brought before the public mind, it is almost invariably found to conflict with tradition in some particular; for truth is divine, unsullied and radiant with heavenly beauty, while tradition is generally human—sometimes in its very origin, at others by human interpolation, modification or misrepresentation.

Revealed truth may be handed down from one age to another, but it rarely becomes traditional in the sublime purity in which it was first given. It usually gathers or loses in its journey through the miry channel of time, and becomes encrusted with the man-made clay of sectarianism, until at last there is very little of the ancient truth recognisable, and the tradition which has attached to it, is only nominally valuable for the sake of the original germ, which has invested its encrustations with a degree of dignity and sacredness. How often does the reader of history discern this to be the case! And on taking observations, we find that even the English speaking nations of our own day have imbibed the erroneous ideas and traditions of preceding times—errors sacred to many as the truth itself, but rendered so only by age. Doctrines are believed to-day as religious truths, which have no other claim to credence or consistent adoption, than that they were accepted and followed by the generation preceding us, and are taken for granted by a multitude of the present age who ought to know better, but who travel the well-beaten paths of their predecessors without thought and without question.

It was a tradition among the ancient Jews that the Messiah's advent would come to pass with a wonderful manifestation of power, that He would release them from the Roman yoke and give them universal dominion. But history shows us that they were led astray. They had in their zeal overlooked his first coming in humility, and the truth was manifested when he died at their hands for the sin of the world. Blinded by erroneous tradition, they rejected the saving truth, and were scattered—becoming "a hiss and a by-word among all nations." Now the traditions of eighteen centuries more

have rolled over them like a flood, and unless they are very careful, many will be blinded to his second advent, rejecting the Gospel revealed in our day as a preparatory work, "that the words of the prophets might be fulfilled." The present traditions of the Jewish people will doubtless be made apparent when the Gospel "key" is turned to Israel. Let us hope they will not be overwhelmed by them, as the Gentile nations seem to be by theirs.

One great proof of growing traditions among the people, is the fact that a wide difference exists between what the Scriptures teach and what religious people believe. And another thing still adds to the difficulty, in most cases they actually think the Scriptures really contain the doctrines taught by modern divines. For instance, the idea that the world was "created out of nothing," (and that the work was done in seven of our brief days,) which has given infidels and skeptics such a grip on the throat of Christendom, is supposed by nearly four hundred millions of intelligent Christian people to be not only endorsed or sustained by the Bible, but positively asserted therein as a divine truth, as is even stated by the inspired historian to have taken place. Tradition has taught them this egregious error; and the great truth that the world was created from the elements which always existed in eternity, and always will, being eternal as the Creator himself, is totally ignored. Tradition has also led them to the belief that twenty-four hours constituted a day in the creation, while they entirely lose sight of the truth that man's time, which is the time of this earth, was not yet given; but that these periods must be reckoned on the Lord's time, which is as St. Paul states, a thousand years to a day. "A day with the Lord is as a thousand years, and a thousand years as one day." Thus error is perpetuated from generation to generation, is accepted, believed, and forms a prominent part of the unquestioned doctrine preached by a salaried clergy to a credulous multitude. Then, not being willing to ascend the hill of truth revealed through the Gospel, some skeptic comes along, and by witty argument lets daylight into their traditional inconsistencies, and they leap the chasm from religious error to mocking Atheism, and are lost in eternal doubt and darkness.

The question is, how can this condition of society be improved? What will induce the people to consider their perilous situation? Nothing but that Power who is the author of truth, and who has revealed it for our salvation! If people have not sufficient love of the truth to reflect upon these things, nothing short of the arm of God will arrest their downward tendency! They must fall; there is no hope for them unless He put forth his hand for their deliverance! If they would suffer his servants to show them the truth, how quickly would tradition be dispelled by the light of God's Holy Spirit; for it is by this means that the Latter-day Saints have ascertained the great principles of the everlasting Gospel, which is so consistent with the Scriptures, and so beautiful in itself! But the hardest-in-heart will, we trust, have their eyes opened to these matters, sooner or later; and we have the promise that the day is not far distant when the knowledge of God, which is truth itself, will cover the earth as the waters cover the channels of the mighty deep. The millennium is fast approaching. Christ, the true Messiah, the Only Begotten of the Father, full of grace and truth, will speedily come and establish his work in righteousness and power. And the world of tradition

will in that day, like the earth itself, "reel to and fro" as a drunken man; while the Zion of Truth will stand unshaken, built upon the immovable Rock of Ages, whose foundation is from everlasting to everlasting.

RELEASES AND APPOINTMENT.—Edward King, Traveling Elder in the London Conference, is released to return home with the June 25th company. David McKay is released from being Traveling Elder in the Glasgow Conference, and is appointed Traveling Elder in the Dundee Conference.

GLASGOW CONFERENCE.—On Sunday, July 3rd, a conference will be held in the Upper Hall, 8, Watson Street, Glasgow, Scotland. Services will begin at 11 a.m., and at 2 and 6.30 p.m. President Carrington is expected to be present, and several Elders from Utah will attend.

TO EMIGRANTS.—Parties intending to sail on the S.S. *Wyoming*, June 25th, will please get here as early in the day as possible on Friday, the 24th instant; and in all cases notify this Office as to the Station and time they will arrive in Liverpool.

ABSTRACT OF CORRESPONDENCE.

President N. Wilhelmson, writing from Copenhagen on June 2, 1881, says: "I have just returned from my visit to all the conferences in the Scandinavian Mission, and I am happy to inform you that the work of the Lord is still onward in these lands, and the future prospects for the spread of the Gospel are very good. A good spirit prevails among the elders, who are laboring diligently for the good cause in which we are engaged. The Lord has blessed our feeble efforts with much fruit;—during the last half-year we have added to the Church by baptism 447 persons, for which we feel to give thanks to our Heavenly Father."

CORRESPONDENCE.

LETTER FROM IDAHO.

Paris, Bear Lake County, I. T.,

May 2, 1881.

President A. Carrington,

Dear Brother,—I am not unmindful of old associations, or uninterested in the progress of the important work under your immediate presidency, but long absence necessitates close attention to business after one's return, and this has prevented me from writing more than I have done.

All reports indicate the continued prosperity of the work of the Lord under your watch-care, and you may

be assured that neither yourself, nor the elders who are laboring with you, are forgotten in our prayers.

I cannot furnish you with the latest news, or write such as I think might be most interesting to you, as we live so far from the "City" and from the railroad; but we can say, notwithstanding our somewhat isolated condition, that we are rejoicing in the Gospel of Jesus Christ, and feel determined to push forward, and by faith and good works, to still more enjoy the blessings of our heavenly Father.

Our Quarterly Conference opens

on Saturday next. We have been exercising faith that we might have a visit from one or more of the apostles, but we have heard nothing positive yet, and begin now to think that we will not have that pleasure at this time. Our being without a railroad nearer than Evanston or Franklin, makes it inconvenient for the brethren to visit us. This is a loss to us; but there are at present many rumors of railroads about to be built to pass through Bear Lake County, and we may soon have relief in regard to travel, and be brought nearer in time to our friends in Utah.

The weather here is now very pleasant—rather warmer, however, than usual at this time of the year. Our crops are just about all in, and now a good rain soon would be thankfully received.

President Rich, considering his late severe illness, has much improved, and his condition is fully as favorable as could have been expected.

My health has been excellent since my return home, and my family are also in the enjoyment of that blessing. With constant wishes for your welfare, and desiring to be kindly remembered to Elders Stayner, Martin, and all in the Office, I remain,

Your brother in the Gospel,

WILLIAM BUDGE.

LETTER FROM NEWCASTLE CONFERENCE.

Hebburn New Town, May 27, 1881.
President A. Carrington.

Dear Brother,—I take this opportunity of writing you a few lines, to let you know how I am getting along in my labors. The Lord is blessing me in trying to promulgate the principles of life and salvation. I have been holding meetings in several new places, and I think there is a good prospect of several joining the Church. I held two meetings in one place, and three persons told me they wanted to be baptized when I returned that way; there is quite a spirit of inquiry aroused in that part. I am trying, to the best of my ability, to get the truth before the people; if I can't in one way, I can in another, by distributing tracts and going from house

to house. I make it a practice to let the rev. gentlemen have "The Only True Gospel" and "The Means of Escape," as I put the two together when I distribute them. I think a good work can be done in this part of God's vineyard, and I rejoice in my labors. My health has been very good since I came to this country.

Praying God for his continued blessings, I am,

Your brother in the Gospel,

GEO. H. BUTLER.

INTERESTING REPORT FROM LIVERPOOL CONFERENCE.

Warrington, June 2, 1881.

President A. Carrington.

Dear Brother,—Since I last wrote to you I have visited around the conference, and find the work opening up, so that the elders are kept busy distributing tracts and holding open-air meetings.

In the Wigan district Elder Probert has labored very faithfully for the last six months, and a few days ago he had the pleasure of baptizing three adults. There are others who express themselves ready for baptism, but I think it wisdom to fully instruct all candidates for baptism in relation to the covenant they are about to make, before taking them down into the water.

Elder Jones, who has been laboring for some time in the Darwen district, will in future labor in the Wigan district, as there is plenty of work for two faithful elders, and the district is in a better condition now than at any time since I have been laboring in this conference.

I visited the Darwen district a few days ago, for the purpose of holding a discussion with some of the members of the Darwen Debating Association, on the subject, "Is baptism essential to salvation?" After explaining to the company the principle of baptism as taught by the Latter-day Saints, and sustaining our views by extracts from the New Testament, I was answered by one of the members of the Debating Association with the old story, that Jesus had finished the work of salvation for the human family, and all we had to do was,

"Believe." Nearly every quotation I made from the New Testament, had to be confirmed in the revised edition before it was accepted as correct. So our elders will have to carry a revised copy of the New Testament with them in future, or run the risk of being accused of misquoting the Scriptures. At the close of our discussion, the only fault found was, I had followed too closely the literal rendering of the Scriptures, and made no allowance for the great wisdom of the nineteenth century in matters of theology. I was very kindly invited to call again at an early day and further explain our doctrines. I traveled through the district in company with brother Cook, who is laboring faithfully to perform a good mission.

I am now in the Runcorn district, in company with brother Goold. He has done a good work here, and is beginning to reap the reward of his labors. He has re-baptized one, and baptized seven new members in the town of Warrington. We held meeting there last night, and had the great privilege of organizing a new branch with nine members. Brother James Sherwood was appointed president of the Warrington branch, and brothers James Pritchard and Peter Wright, his counselors, and brother William Toft, secretary and treasurer. There was a number of strangers present, who seemed much interested in the proceedings, and were anxious to further investigate our doctrines. There is every prospect of a good work being accomplished in this neighborhood, and throughout the conference the elders are laboring faithfully to that end, and I pray God may crown our labors with success.

May God bless you and all at the Office, I remain,

Your brother in the Gospel,
JOHN DONALDSON.

ANOTHER CASE OF HEALING BY THE POWER OF GOD.

Newcastle-on-Tyne, June 2, 1881.
President A. Carrington.

Dear Brother,—George Lowther is a member of the Church of Jesus Christ of Latter-day Saints, and lives at 29, Chilton Street, Monkwearmouth, Sunderland. On May 19th, he was at work at a colliery in that place, when he fell from what is called a screen, a distance of about twenty feet from the ground, and broke several of his ribs and some other bones. He was taken home and laid upon the bed. He did not send for any doctor, but did as recommended by the Apostle James, chap. v. 14th and 15th verses: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The elders came and anointed him with oil and laid their hands upon him; the broken bones came together again; he felt them unite, as also did the elders who had their hands upon him. They then commanded him in the name of Jesus of Nazareth to rise up and walk, which he did immediately around the house and in the yard, and on the Sunday following was at meeting and spoke in tongues.

Witnesses to the truth of the above statement:—Elders R. F. Newbey and F. G. West, Priest Wm. Davison, and about ten others old and young.

With kind regards to you and all in the Office, I remain

Your brother in the Gospel,

W. E. WILK.

MINUTES OF A CONFERENCE,

HELD AT THE EGYPTIAN HALL, SNOW HILL, BIRMINGHAM, SUNDAY,

MAY 29, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elders L. R. Martineau, from

the Liverpool Office; Joseph Goddard, president of, and T. Maycock, Jos. Orton, W. G. Davis, David

Spilsbury, John Wiser, J. Tingey, W. Butler and Abraham Halladay, traveling elders in the Birmingham Conference; also Joseph Bentley and Joseph Jennings, traveling elders in the London Conference.

10.30 a.m.

Singing. Prayer by Elder Thos. Maycock. Singing.

President Goddard then called upon the branch presidents to give their reports.

Elders Geo. Spokes reported the Birmingham branch; Edwin Brewster, Wolverhampton; Amos Fellows, Dudley; Robert Johnson, Hereford; Robert Crowton, Marstoke, and Jacob Stowe, Leamington, all in very fair condition.

Elder Jos. Orton, in representing the Northampton district, said the Saints, though few and scattered, were very kind to the elders, and manifested a desire to do all that lay in their power to assist in rolling on the great latter-day work. He had not reaped much fruit from his labors, but he had sown much Gospel seed, and hoped sooner or later it would result in many being brought into the fold and family of Christ.

Elder Wm. G. Davis said he felt pleased in representing the Worcester and Hereford district, as being in good condition, with the exception of a few who professed to be Saints, but whose course of life did not harmonize with their professions. Had baptized a few since he had been appointed to labor in that district, and was expecting others shortly to come forward and comply with the requirements of the Gospel.

Elder Thos. Maycock represented the Stafford district. The Saints in that quarter, as far as he had become acquainted with them, evinced an earnest desire to serve God and keep his commandments, not by words alone, but by deeds. Was thankful that he was considered worthy to be a minister of God's word unto the people, and desired to faithfully perform the mission whereunto he had been called. His labors had been fraught with joy and to a certain extent, crowned with success, as he had been blessed with the privilege

of baptizing a few, who he trusted would be saved in the kingdom of God.

The statistical and financial reports were then read and presented to the conference, and approved by a unanimous vote. The authorities of the Church as organized in the land of Zion, also Apostle Albert Carrington as President of the European Mission, Joseph Goddard as president of the Birmingham Conference, Joseph Orton, Thos. Maycock, John Wiser, Wm. G. Davis, David Spilsbury, William Butler, Joseph Tingey and Abraham Halladay, as travelling elders in said conference, as also the local priesthood throughout the conference, were then presented and unanimously sustained by the uplifted hands.

Elder Spilsbury addressed the meeting, expressing his satisfaction at meeting with the brethren, and the joy he had found in his labors and ministrations amongst the Saints, and declared his willingness to continue his efforts for the enhancement of the work of God.

Elder Halladay stated that since he had been in Birmingham, most of his time had been occupied in visiting his relatives, and laying before them the principles of the Gospel; also bore testimony to the divinity of the religion believed and taught by the Saints.

Singing. Benediction.

2.30 p.m.

Singing. Prayer by Elder Bentley. Singing.

Sacrament was then administered.

Elder Jennings contrasted the doctrines taught by the religious world with those laid down in the Scriptures, and reasoned upon the inconsistency of infant baptism. The ordinance of baptism God had appointed and prescribed for the benefit of those who were capable of committing and repenting of sin, and not for sinless infants. Said there was a great work to be accomplished by those who had embraced the fundamental principles of the Gospel, and it was necessary that they should continue to live in strict obedience to all the laws that God had given; it was also the privi-

lege of the Saints to so order their lives that they might claim the Spirit of revelation.

Elder Martineau was the next speaker. There was beauty, order and symmetry in the Gospel of Christ. God was a perfect Being, and his Gospel plan of salvation was also perfect and powerful to save and exalt mankind in the kingdom of God; indeed, it was unreasonable to suppose that mankind could be saved by any other means than those which God had appointed. The religion of the Latter-day Saints was of divine origin—it was not devised by man, although the Almighty had seen fit to raise up a man, Joseph Smith—to organize his Church upon the earth, which Church was given by revelation, and was one of endless progression. It was the duty of the Saints to become more perfectly identified with all the principles of the Gospel, and to conform to its requirements in all things. He earnestly appealed to the strangers to make further inquiry into the doctrines taught by the Saints.

Elder Bentley addressed the conference. He proved, by clear and conclusive arguments and quotations from Scripture, that individual effort

and obedience were necessary, in order to realize celestial glory in the kingdom of God. The laws of the Gospel were immutable in their nature, and could not be perverted by man with impunity. The elders of this Church were advocating the pure principles of Christ revealed from heaven, and confidently promised to all true believers in the Gospel, a testimony of its divinity to those who obey it.

Singing. Prayer by Elder Butler.

6.30 p.m.

Singing. Prayer by Elder Walkin-son. Singing.

President Carrington spoke of man's agency, the requirements of the Gospel, the mission of the Prophet Joseph Smith and the Lord's great latter-day work, and invoked the blessing of God upon the congregation.

Singing. Benediction by President Goddard.

The meetings were well attended by Saints, and some strangers were present, who paid good attention and appeared to appreciate the remarks made by God's servants, who spoke with fluency and power under the influence of the Holy Spirit.

EDWIN HOLDER, Clerk.

READING WITH A PURPOSE

Our reading must be *intelligent*; that is, we must aim the attainment of a proper conception of our author's meaning; must observe his mode of construction, analyse his arguments, detect his fallacies, and examine his conclusions. Or, to adopt Dr. Arnold's words:—"We must ask questions of our book and of ourselves; what is its purpose; by what means it proceeds to effect that purpose; whether we fully understand the one; whether we go along with the other? Do the arguments satisfy us; do the descriptions convey lively and distinct images to us; do we understand all the allusions to persons or things? In short, does our mind act over again from the writer's guidance what has acted before; do we reason as he reasoned, conceive as he conceived, think and feel as he thought and felt; or, if not, can we discern where and how far we

do not, and can we tell why we do not?" The answers to these questions cannot be given without a close and careful study such as few young persons care to give the books they read; and yet it is only by this system (so to speak) of *cross-examination* that we arrive at a thorough understanding of a good book and a great writer. The process will probably seem a slow and laborious one; such it is at first, but practice soon enables us to accomplish it with comparative quickness. In fact, after a while, it is carried out almost instinctively, and as we read page after page, paragraph after paragraph, we apply these tests as a matter of course. But were it otherwise, the gain is so great, as amply to compensate for the expenditure of time and labor. A book once read with this intelligent thoroughness becomes our own for all time to

came, slides, as it were, into our blood, is thenceforth part and parcel of ourselves. Better to master a dozen books completely than to dash through a hundred in the common fashion, which resembles closely the case of the traveller who hurries through the finest scenery in an express train at the rate of forty miles an hour, and would cross a continent without detecting any of its remarkable features. Moreover, if this system be faithfully worked out, it will tend in due time to expedite our studies, because it will educate us into a quick and keen appreciation of all that is good in the books that come before us. We shall be able, like an experienced cook, to determine the quality of the dishes on our table by merely testing them, and, when they prove to be worthless or unsavoury, to dismiss them summarily. I am often surprised to hear young persons affirm that they have read this and that, the one and the other, when it is very evident that they remember nothing more than the titles! This is not reading — at all events, not intelligent reading. You cannot truthfully speak of a book as “read” except in the sense in which a tedious report at a public meeting is held as “read” unless you can remember its general purpose, the mode in which that purpose was realised or attempted to be realised, the line of reasoning adopted by the author, and the principal facts or illustrations by which he sought to strengthen it.

I have myself derived much advantage from what I would venture to call an “Ollendorffian system” of reading. The Ollendorffian system of teaching languages is, as the reader knows, based on the principle of repetition; the exercise of to-day repeating the leading features of that of yesterday, and to-morrow repeating the exercise of to-day, and so on, in constant and orderly process, which necessarily makes a profound impression on the memory. I adapt this principle to my reading. When I have finished a chapter of a book, I close the book and proceed to recall the leading points of what I have perused. A second and a third chapter are each treated in the same way, and I then endeavour to go back over the whole ground thus traversed.

When the perusal of the book is completed, I make an analysis of its entire contents, chapter by chapter, repeating all that I had already done. It has been well said that a man may read much and know but little. Certain it is, however, that by the system here described whatever books he reads he makes his own. It is not, as I have said, favourable to rapid reading. And when a young man first begins to read, he should read slowly and deliberately, just as a pedestrian, setting out on a journey, starts at a moderate pace, quickening it as his muscles get into full play and his limbs accustomed to the exercise. If he attempt too much at first, the overloaded mind will assuredly rebel. The work of digestion and assimilation will be obstructed. The scholars of old had at least one signal advantage over those at the present day: their books were but few, and they could study them thoroughly. For, I repeat, it is not the multitude of books that gives wisdom; it is not “how much we read” that should concern us, but “how much we retain.” An ignorant farmer will get a smaller crop off eight hundred acres than a good farmer will get off half as many.

What is the great object of reading? “Read,” says Lord Bacon, “not to contradict or to believe and take for granted, but to weigh and compare.” That is, we must read methodically; we must read so that we may know what we are reading. Says John Locke: — “Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough that we cram ourselves with a great load of collections; unless we chew them over again they will not give us strength and nourishment. The memory may be stored, but the judgment is little better, and the stock of knowledge not increased by being able to repeat what others have said, or reproduce the arguments we have found in them. Such a knowledge as this is but a knowledge by hearsay, and the ostentation of it is at best but talking by rote, and very often upon weak and wrong principles.” — From “*Adam’s Plain Living and High Thinking.*”